

INTEGRAL YOGA

Vol. VI, No. 3

One dollar

Guru
Sornima
Issue:

SOLEDAD PRISON

talk at Soledad
Prison by Sri Swami
Satchidananda

+ ART = HEART

ter (Atman) Max
tells how Yoga
changed his life
and his art

YOGA AND MEDICINE

How Yoga can help
prevent and cure
varicose veins

WHAT PREVENTS

SPIRITUAL
PROGRESS?

dialogue on a
problem which faces
every seeker

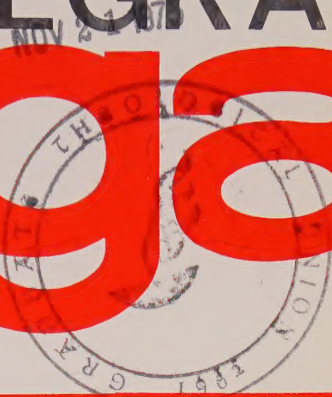
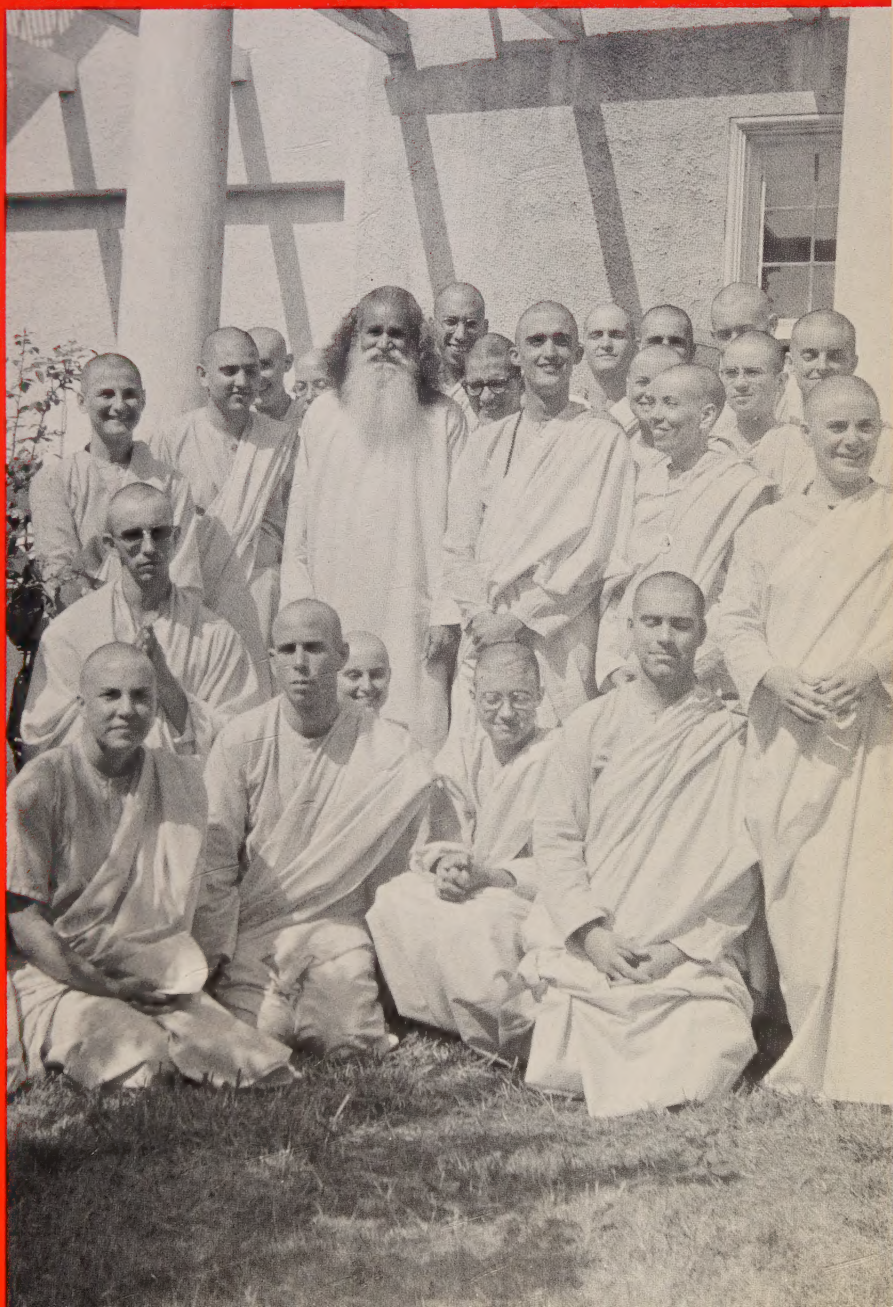
HEAT AND MENTAL ILLNESS

Research into the
mental effects of
eating meat

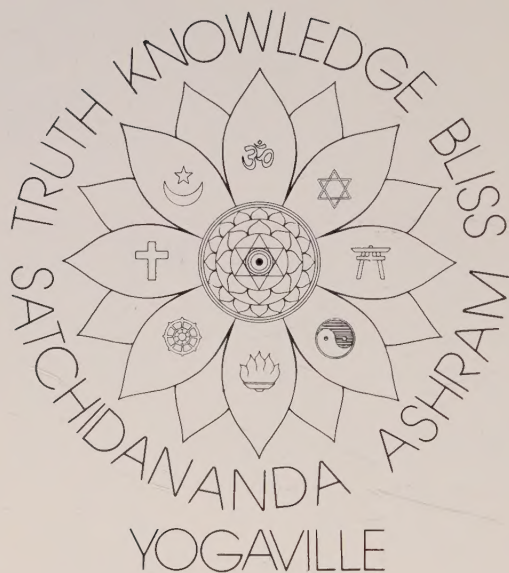
SUBJECTS

MEDITATION

Swami Satchidananda
what you should
meditate upon



Subt
v.6:3
1975:3



Integral Yoga Institutes

United States and Canada

Boston, Ma. 02216 - 17 Gloucester Ave. - (617) 536-0444
 Dallas, Texas 75202 - 4012 St. Andrews - (214) 330-1912
 Denver, Colo. 80209 - 65 S. Clarkson St. - (303) 778-6032
 Detroit, Mi. 48221 - 16535 Livernois Ave. - (313) 862-5477
 Garfield, N.J. 07026 - 5 Clark Street - (201) 546-9666
 Los Angeles, Ca. 90046 - 1427 N. Alta Vista - (213) 876-1272
 Montreal, P.Q. H2V 4G9 - 5425 Park Ave. - (514) 279-8931
 New Britain, Conn. 06053 - 198 Gold Street - (203) 224-3220
 New York, N.Y. 10011 - 227 W. 13 Street - (212) 929-0585
 New York, N.Y. 10024 - 500 West End Ave. - (212) 874-7500
 San Antonio, Texas 78212 - 417 W. Craig - (512) 735-1050
 San Diego, Ca. 92102 - 2975 B Street - (714) 233-0552
 San Francisco, Ca. 94110 - 770 Dolores - (415) 824-9600
 Santa Cruz, Ca. 95060 - 20 Granite Creek Rd. - (408) 423-8366
 Washington, D.C. 20008 - 2445 Porter St. - (202) 244-5538

India

Coimbatore 18, Tamil Nadu, India - 11-D Huzur Rd. - 33220

Integral Yoga Groups

Columbia, Mo. 65201 - 1503 Wilson Ave. - (314) 449-7066
 Davenport, Iowa 52804 - 1229 E. Denison

Groups (con't)

Imperial, Mo. 63052 - Rt. 4, Box 255, Hwy 61-67 -
 (314) 863-7942
 Iowa City, Iowa 52240 - P.O. Box 1244 - (319) 326-5702
 Kansas City, Mo. 64110 - 44 East Concord - (816) 523-4958
 Spokane, Wash. 99208 - N. 6110 Oxford - (509) 327-3638

Integral Yoga Teaching Centers

Agana, Guam 96910 - P.O. Box 2996
 Chicago, Ill. 60657 - 408 W. Briar Pl., Apt. 3 -
 (312) 327-7877
 Longwood, Fla. 82750 - 478 East Lake - (305) 831-8149
 Paia, Hawaii 96779 - P.O. Box 1059
 Royal Palm Beach, Fla. 33406 - Greenway Village N. - C7
 Union, Me. 04862 - Bump Hill Rd., RFD 2 - (207) 785-3455

Ashrams

Satchidananda Ashram-Yogaville
 Box 108, Pomfret Center, Conn. 06259, U.S.A.
 (203) 974-1005

Satchidananda Thapovanam
 Tekawatte, Tennekumbura, Kandy, Sri Lanka (Ceylon)

contents

SOLEDAD PRISON

A talk by Swami Satchidananda at Soledad Prison.....3

YOGA AND MEDICINE

How Yoga can help in the problem of varicosities.....6

IN THE BEGINNING

*A remembrance of Swamiji's first days in America, by
one of his first disciples, Victor (Arjuna) Zurbel.....8*

LIFE IN THE SOUL

An inspiring message by Sri Swami Sivananda.....11

WHAT PREVENTS SPIRITUAL PROGRESS?

A dialogue on a problem every spiritual seeker faces.....12

MEAT AND MENTAL ILLNESS

Research into the mental effects of eating meat.....14

GURU POORNIMA DAY

*A landmark in the history of Yoga in America:
Swami Satchidananda initiates 28 disciples into
the renunciate Order of Sannyas.....16*

YOGA COMMUNITIES: North, East, West, South

*report on the great upsurge of interest in forming
Yoga communities throughout the country.....18*

HE + ART = HEART

Peter (Atman) Max tells how Yoga changed his life.....20

OBJECTS OF MEDITATION

*Swami Satchidananda talks about the kinds of objects
you can choose for meditation.....22*

NEWS OF SWAMIJI

*Recent news of Swamiji, plus events and honored guests
at Satchidananda Ashram in the summer of 1975.....24*

Founder-Director:

Sri Swami Satchidananda

Karma Yogis:

Editor: Br. Anagan

Special thanks to Lee Jason and George Hayes.

Associate Editor: Swami Vidyananda

Art Production: Sr. Daya
JayaLakshmi William
Ashram Press: Baladev Rivera
Br. Snehan

INTEGRAL YOGA: A magazine of the Integral Yoga Institutes.

Vol. VI, No. 3; September 1975.

Satchidananda Ashram-Yogaville 1975.

All rights reserved. If you would like to reproduce any part of this publication,
please write to OSG, attention editor, Integral Yoga magazine, for permission.

Published by Office of Sri Gurudev (OSG), International Headquarters of the Inte-
gral Yoga Institutes, at Satchidananda Ashram-Yogaville, Box 108, Pomfret Center,
Connecticut 06259.

Cover photo: Sri Swamiji with newly initiated Sannyasis



Letters

We would like to share with you some of the letters that we receive. The following letter is from a prison correspondent.

High People,

Thank you so much for the "Integral Yoga" magazine. I especially appreciate the Children's Corner, as I recopy the story and retrace the drawings and send them to my children in Hawaii.

Our spiritual library is now extensive and the books and magazines are freely circulated amongst the women. Some have even been passed on to receptive staff members.

Because some of us here use these truths in written form as encouragement in furthering our growth on the path, we are grateful to you for caring and being.

In Peace and Love,
B. J. B.

The following was recently received from a Yoga teacher.

Namaste,

Thank you for the intelligent letter which you sent to me. In working with students, I have found that your way is best. I agree with your suggestion of using the body's natural wisdom in finding out what is the best way.

Also, I would like to express my appreciation of Swami Satchidananda and his excellent teachers and students. In a time of so many confused teachings (and teachers!) it is wonderful to find people who are sincerely practicing Yoga. I feel that the IYI is playing a major part in enabling Yoga to become integrated into American culture.

Om Namah Shivaya,
T.T.
Colchester, Ct.

Dear Swamiji,

One night a few weeks ago I was helping my daughter to bed. I asked her if she wanted to say something to God before going to sleep. She sat up, folded her hands, closed her eyes and was silent. She then told me she was waiting.

"For what?"

"For God to come upstairs."

After her prayer I asked what she had meant about coming upstairs. Her reply was, "There are steps from my heart to my head and I was waiting for God to climb them."

Another time she said, "Every morning when I wake up, Swamiji is in my heart."

Thank you for your guidance, Swamiji.
Om shanthi.

Your devotee,
C.L.
Columbia, Mo.

Dearest Swamiji,

I'd like to share the many changes that have occurred to me since I met you four months ago. I was so depressed and miserable that my husband and I seriously considered a divorce. And then, just in time, I met you. You made me mentally and spiritually healthy again. In retrospect I can see that the worst periods of my life have been when I have neglected the spiritual aspects of my life.

My husband never thought anyone could change so much for the better in just four months. He was sceptical of Yoga before, but now requests that I continue. Thank you so much for all you've done. I hope to grow more like you each day. All my love always.

Om shanthi,
P.C.
Stamford, Ct.

continued on p. 30



talks at

Soledad Prison

I wonder how I should begin. Should I say I am happy or sorry to see you all here? Certainly I am not happy to see you in prison. At the same time I am happy to see you interested in Yoga and in making your lives more beautiful.

I think most of you have heard about Yoga apart from the physical postures. I am happy to know that, because Yoga is not just a few postures or, as some of your officers call it, "acrobatics." They even warned me not to have any acrobatics here. I can't blame them, because that is how Yoga is often presented.

Some people say if you stand on your head for an hour you are a great Yogi. But I say, even before trying to stand on your head, learn to stand on your feet. Without knowing how to stand on your feet, what's the use of standing on your head?

So the entire Yoga and, in fact, life itself, teaches us to stand on our feet. Don't think that this is the only "correctional institution." It makes me laugh to hear it referred to like that. Can you tell me one place where you are not corrected? From birth to death you are constantly corrected. Your mamas and papas corrected you. In the classroom, you were corrected by the teachers. Even the road signs discipline you. They ask you to stick to one lane and follow certain rules. So the entire life is a learning process and the whole world is a correctional institution.

Why do we need correction? Because we make mistakes. The one who doesn't make any mistakes doesn't need any correction. But somehow nobody ever learns anything without making mistakes. That's why they say, "Failures are stepping stones to

success." You learn by your mistakes and go further.

Discipline

So in this sense we are all in some kind of prison. Living in the body itself is a prison. As souls we are limited in these bodies, whereas as spirit we could reach much farther. Why should we be limited in this way? Because we have certain truths to learn by living in the body - how to regulate and discipline our lives and use them well.

A well-lived life is disciplined. In fact, anything you see in nature, animate or inanimate, has discipline. Look at the sun, the moon, the stars. They don't just move as they want. They're all controlled by Nature's Law, an absolute discipline. Otherwise we couldn't figure out exactly when the sun would dawn on a given date. All these space projects would be an utter failure if the planets moved just as they wanted.

Imagine a spacecraft - it leaves here at a given moment and they figure out exactly at which minute after so many days it should land on such and such spot on the moon. How is it possible? Because the planets move according to law. If after the spacecraft leaves earth, the moon thinks, "Oh, I have been following the same discipline every day; I'm a little bored. Why don't I take a little rest?" and stops spinning for a couple hours, your lunar module will land in a different place.

So there is discipline everywhere and whoever follows the discipline given by Nature's Law has a smooth journey through life. But when we make mistakes and dis-

obey Nature's Law, we come across difficulties. Nature itself corrects us through suffering.

Suffering

Take, for example, eating - a simple process which we do daily. If we follow Nature's Law, the stomach digests and assimilates well and we get enough nourishment. If we don't eat the right food at the right time by the right method and in the right amount, our stomach gets into trouble. So if we make a mistake, we will certainly get the "ache" - a stomach ache. Like that, whenever we make a mistake, we face the result as a kind of suffering - or punishment, if you want to call it that way.

But punishment is not caused by hatred. The stomach doesn't ache because it hates us. It only tells us that we made a mistake and have to correct it. "Please wait for a while; don't eat until this condition is corrected." You can say the doctor is "punishing" you when he gives a purgative. But he is just trying to cure you.

With this understanding you will want to correct or treat yourself. A prison is not a place of punishment or ordeal; it can be almost a kind of monastery, a place of penance. In a way, I should say you are even fortunate to have a place like this. Why? Because you are protected from any unnecessary disturbances. You're provided with food, lodging, medical care, seclusion, everything - giving you the opportunity to make use of this time to correct yourself. You can see it that way.

Some of you might think, "I haven't done anything. By certain false witnesses or prejudices I have been brought here." It may be true. You may even have been convicted without a proper reason. But even to such people I say, the very fact you are here means it is a reaction to some of your past actions. In plain language, you might not have done anything to get put in this prison now, but you must have done something before and escaped. The Law of Karma, or Nature's Law, is that you can't escape from your actions. You may temporarily escape from man's judgment, but never from God's.

Nature's Law

It is something like two of us overeat something delicious. One gets a stomach ache immediately, but the other gets sick only 3 days later. If he says, "I didn't eat anything wrong yesterday. Why should

I get this stomach ache today?" he forgets what happened 3 days before.

That means, certain results take time to come to the surface. It is only a matter of time. So 10 years ago you may have committed a crime and somehow escaped. Now, without even having committed any crime, you are taken in. Here you have to understand, "Yes, I escaped then, but God took time to punish me."

Again, we should keep in mind that punishment doesn't mean that God or the authorities hated us. No. They are acting to purge our wrong actions - whether they realize it or not.

So this place is a purgatory. What for? To eliminate all the toxins, so that our systems can be more clean and pure. On the physical level, the impurities are "toxins"; mentally, they are "sins." What is a sin really? Violating Nature's Law. So if we accept it that way, we will make the best use of this place.

The Goal of Yoga

Because what do all the teachings tell us? To keep ourselves clean and pure. And that is the goal of Yoga also, because only when we keep ourselves clean, calm and pure can we enjoy the peace. We are all interested in peace and happiness. But we can never be happy with a sickly body or an unclean mind.

When you practice Yoga breathing and postures, the goal is to free your body from toxins to take away the tension. The body becomes light, relaxed and rejuvenated. In the same way, by following certain moral precepts and also developing devotion to God, our minds become more quiet and calm. We free our minds from all the undesirable thinking and actions.

If you remember the words of the Bible: "Blessed are the pure of heart; they shall see God." Without the purity, God cannot be seen. It is not that He goes away somewhere. He is always there, but you can't see Him without purity of heart and mind. Where is that God? Within you, as peace and joy. He is everywhere, so He is within you too. And to see Him within you must have a peaceful, pure mind. This requirement is given in every scripture: Christian, Buddhist, Hindu. Yoga puts it in plain language - "Keep your mind calm and you will see everything beautifully."

You might question how you get that purity of mind. To that I say you don't need to make your mind pure; it is pure by nature. You are born with a pure mind.

Look at a baby, how peaceful and happy it is. Can you see any impurity? But, somehow, slowly we get distorted.

It is just like when you buy a new shirt. It is clean and beautiful. Then you start wearing it and slowly dirt begins accumulating if you don't clean it often. The same thing happened to our minds also. We allowed dirty things to come and make it unclean. So what should we do? Clean it. Like a mirror - when cleaned, it shines and you see your true reflection. We all have that beautiful mirror mind. But somehow, by our negligence, we allowed it to get distorted.

The Yoga Practices

So that is where all the religious or Yoga practices come - in reforming the body and mind, removing all the physical and mental dirt. To put it in just a few words, the physical dirt is caused by taking improper things into the body: food, liquids and air. So Yoga tells us, "Eat the right food, drink the right liquids, and inhale the right air." Inhale the fresh air, not the air filled with nicotine. You won't put any more toxins into your system then.

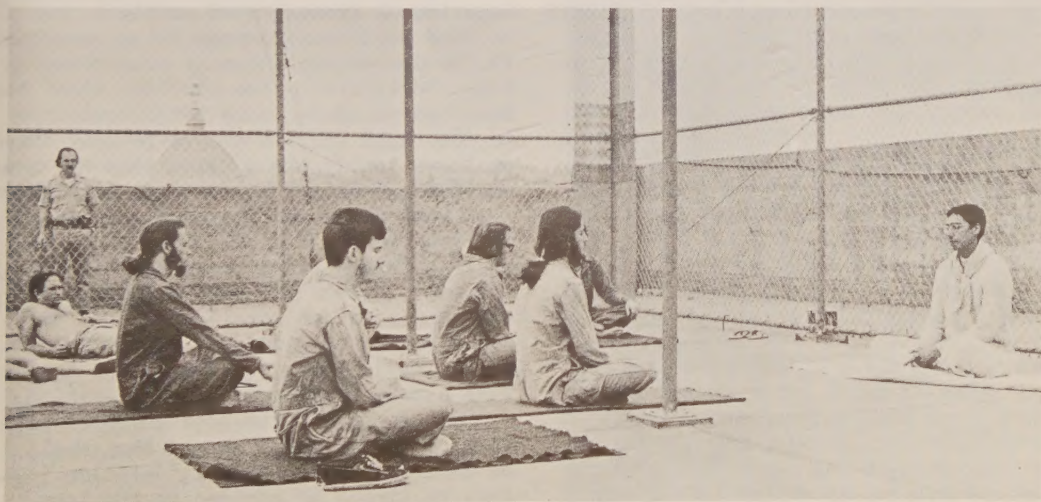
But what about the toxins you already put in before? Eliminate them with some Yoga postures, breathing and relaxation. Certainly by now those of you who have done it will be enjoying the benefits. You must be feeling very light and relaxed. So the cleansing of the body is what is aimed at by the Hatha Yoga practices.

In the same way, cleaning the mind is aimed at by advising you to stay away from wrong thinking. Think good thoughts. Read nice books. Lead a selfless life. Be dedicated, useful people. And be a little thankful to people for all they have given us. That is all Yoga. And that is the same thing that all the religions say. When we learn to live like that, we feel our way is clear, our lives become so easy. We have reformed ourselves. You have the opportunity to do this.

So make use of this opportunity. Don't send out undesirable thoughts of hatred or resentment. In many institutions there is tension between the authorities and inmates. There is no need for it. Suffering is to be accepted. "If I didn't need this experience, nobody could bring it to me. These people are only instruments." Then there is understanding and good will. It is all in the thinking. So understand it properly, accept it and purge out all the sins accumulated by your past deeds, whether yesterday's, yesteryear's, or yesterlife's.

Many have done this. I visit many such institutions and everywhere I see this. If even one person in an institution gets into Yoga, through that one more and more will come in and get benefitted. So talk to your fellow members, tell them Yoga helps you; set an example. Let everyone know that you really got the benefit here. Then walk out as well-reformed, beautiful people, peaceful and useful to the entire community.

That is all I want to tell you.



A Yoga class in prison: "...the whole world is a correctional institution."

Yoga and Medicine

by Dr. McLanahan, M.D.
(Swami Amritananda Ma)



Question: What can be done about varicose veins? Can Yoga exercises help alleviate this condition?

In the last issue, Dr. McLanahan invited questions for this series of articles on Yoga and medicine. This is the first.

In answering this, I would begin with the central focus of preventive medicine: the posture. All of our nerves come out through the spine, including those which control the size of the blood vessels and the rate of blood flow. All circulation ultimately relates to the spine.

Like backache, varicose veins are most often caused by unnatural sitting. To sit for long periods with the legs extended below the trunk puts great stress on the lower limbs. The blood can return from the legs to the heart by contraction of the leg muscles only. Blood comes to the legs via the high-pressure arterial system, but returns by the low-pressure venous thoroughfares, without the force of the heartbeat behind it. Only by the movement of adjacent muscles is blood squeezed back up toward the heart. It is prevented from going back down by one-way valves.

When we sit for a long time with the legs dangling down, blood pools in the lower legs. When this happens, the veins distend and the one-way valves stretch and eventually break down. The blood supply is unable to return to the heart, causing a constant pooling which shows

up as varicose veins. This is also true for those who stand all day.

So correct posture is the best way to deal with varicose veins. Sit as much as possible in a cross-legged position. You may think that such a position would cut off the circulation; actually, it aids the heart by reducing the distance the blood must travel and prevents pooling. So it is advisable to sit on the floor, rather than in a chair, but even if a chair is preferred, you can bring the legs into a cross-legged position.

Yoga postures are especially important in the prevention and cure of varicose veins. Particularly the shoulder stand and the head stand increase the circulation to the legs. The draining effect of these postures avoids blood stagnation and prevents the critical valves from stretching.

If one cannot do the shoulder stand, the legs can be brought to a 90 degree angle and held there or even supported by the wall. Either the shoulder stand or this modification should be done 3 times daily for a few minutes. Gradually increase to 10 minutes per session. Follow with a long version of deep relaxation.

Of course, all the Yoga postures help tone up the circulation and thus would be beneficial. The only stipulation is that no strain be applied to the legs, eg. in the forward bending.

In combination with the poses, it is important that proper weight be achieved (or even a little below average weight). Try to have a simple, pure vegetarian diet, consisting primarily of fruits and vegetables. In addition, 200 Units of Vitamin E taken along with a teaspoon of sesame oil may be beneficial, as well as Vitamin C.

Most important, remember to check the posture frequently and to keep the spine straight. If awareness of the posture is maintained, many troubles can be avoided. Consciousness is the key to good health. Gradually we can learn to live within the laws of nature. Then we can begin to more perfectly express that Immortal Principle of which we are all the manifestations.

SARVANGASANA: THE SHOULDER STAND

The name "Sarva-Anga-Asana" means "a beneficial pose for the whole body." This is done by toning up the most important of the glands - the thyroid.

TECHNIQUE: Lie on the back, placing hands alongside the body. Raise the legs to 90 degrees. Then, raise the trunk to a vertical position also, until the chin presses against the chest. As you raise the trunk, simultaneously raise the forearms to support the back. The entire body, from neck to toes, should be as straight as possible. The back of the neck should lie flat. To come down, lower the legs slightly over the head, thereby shifting the weight from the elbows. Replace the forearms on the floor. Bring the trunk slowly down and then the legs. Breathe normally while retaining the pose. There will be a brief retention of breath while lifting the legs and bringing them down.

CAUTION: Keep the mouth closed. If you feel like swallowing, sneezing, coughing or yawning, come down before doing so. Do not practice this pose if there is disturbance in the organs of the head or if headache or fever is present.

TIME: Repeat 3 times, retaining the pose for 1 minute to begin with. Each week, add 1 minute to each retention, until a total period of 9 minutes is reached (3 minutes per pose). Gradually reduce this repetition and try to retain this pose just once for a maximum duration of 10 minutes.

BENEFITS: This is an excellent pose for regulation of the sex glands and for poor blood circulation. It helps in curing asthma, heart troubles, varicose veins, and other disorders. It also helps in reducing abdominal fat.

- from "Integral Yoga Hatha"
by Sri Swami Satchidananda



In The Beginning...



by Victor (Arjuna) Zurbel

Like his friend Atman (Peter Max), Arjuna Zurbel became acquainted with Swamiji in 1966, in the beginning of Sri Swamiji's service in the West, even before the Integral Yoga Institute was formed. Later, Arjuna served as the first President of the New York IYI. In this issue, he shares his memories of those first days and weeks with us.

About 10 years ago I decided that the drug experience I had just come out of was going to be my last. Not because it was a bad trip, but because it was a good one. Good in the sense that I had certain visions in a higher state of consciousness, and in returning to my normal state I was able to see that there were many obstacles I had placed in the path toward my self - one of which were the chemicals I was taking to get there.

I realized that I was really getting no closer each time, because the drug only catapulted me forward and then brought me back to the same place I was before - leaving me dependent on it to get me there. I discovered that I really wanted to find a way of getting rid of all the unwanted elements in between, because even in taking drugs I was doing it with a sincerity of purpose. I really wanted to find the source of all joy and peace. And I somehow felt that there must be a better way of getting there. But what it was I had no idea.

It was then that my friend Peter Max, who was having a similar experience, called me up to invite me over to visit

a Swami who had just arrived in New York. Well, if a "Swami" still sounds strange to some people today, you can imagine what it seemed like 10 years ago. This was long before the Beatles were involved with the Maharishi. There was just no exposure. So there I was in Peter's apartment, legs crossed, puffing on a cigarette, throwing questions at a Swami. As soon as I got back home, Peter called me.

"Well, what do you think?"

"Interesting guy," I said. I was still trying to digest what and who he was.

"Do you want to help me find an apartment here, where we could set him up and take classes?" Peter asked.

I tried to remain non-committal, but Peter managed to persuade me, so we began to search for an apartment. Then, out of the blue, a guy came forward and offered his apartment for free. The only catch was that it was in the worst shape I had ever seen any apartment in New York. I vetoed it immediately. But, once again, Peter convinced me: we should take it and fix it up. *That weekend.* So, even though I was just about to go away on a long-needed vacation, I cancelled my weekend plans.

But there was still a problem: to get that place in order over the weekend would take a small army, and so far all we had were ourselves; almost everybody we knew was going away for the weekend. Besides, how do you get a group of people in New York to fix up an apartment for someone they have never met or even heard of, with no remuneration of any sort? Impossible.

A Lesson in Karma Yoga

By Friday afternoon, the only person I had managed to get to help was my girl friend Runa. But Peter had said a friend of his would come, and he was determined to go ahead. When we got to the apartment Friday night, there were about a dozen people waiting - all strangers to each other, ready to go to work to fix up a place for another stranger. It seemed that Peter's friend brought a friend who brought another friend, etc. So no one person knew more than two or three other people in the room. And nobody, myself included, knew why we were there and what we were doing. We just did it.

At the end of the weekend we were all exhausted, but we had a spotless, beautiful apartment. Then the owner, who had been away all this time, walked in.

"What did you do? You ruined my apartment," he cried.

Despite the beautiful job we had done, he said he preferred the way it had been, as it was a good atmosphere for getting high, sex orgies, etc. And there was another misunderstanding - he said we were free to use the apartment during the week, but that he crashed there on the weekend.

Well, you can imagine how we felt. And just then, in walked the Swami, whom none of these people had met yet. He introduced himself, and sensing something was wrong, inquired about what the problem was. We told him about the situation and Swamiji thought it would be best to leave it and look for another place.

"Oh, no," one of us groaned. "You mean all this work was for nothing?"

Swamiji slowly and calmly looked at each of us, while he was taking stock of the situation. "Are you people all belonging to a club or group of some sort?" he inquired.

"No."

"Then are you all attending the same college or university?"

"No."

"Hmmm. Do you all live in the same building or share the same house?"

"No."

"What I am wondering is, how all you people came together to do all this wonderful work? Are you not all friends?"

"We are now, Swami," someone answered him, "but when we started, we were all strangers."

"So you were all strangers before this weekend and now you are a large group of

friends. Who said 'all this work was for nothing' then?"

Then we looked at each other and we all felt that the work was certainly not for nothing.

Swamiji then added, "In the East we call such work Karma Yoga. Work without expectation of reward. It is a wonderful practice." I was gradually beginning to get an idea of who Swamiji was.

At this point Runa whispered in my ear that I should invite Swamiji to stay at my apartment, and Swamiji, after making sure that it would in no way be an inconvenience, accepted.

Parks and Museums Inside

Swamiji arrived the next morning. It was then that I found out for sure who he was and what our relationship was going to be. I was very busy with work and had very little time to be with him during the day, so I told him of all the places nearby he could visit by himself. "The Museum of Natural History is one block away, the American Historical Society is on the corner and Central Park is just across the street."

He warmly replied that he had been traveling around the world and would be quite content just to stay inside. I felt he was a little unsure about traveling by himself, so I offered to break away at lunch time and escort him to the museums and park. It was a beautiful day. But he looked into my eyes with warmth and said, "I will really be quite happy to stay inside. I have many parks and museums within me."

What happened then is difficult to put into words. I felt that I too wanted to discover the parks and museums within myself. I didn't know it at the time, but I had just accepted Swamiji as my Guru. Tears of joy streamed down my cheeks as I bid Swamiji a good day and took off for my office. Incidentally, it was one of the most productive days of my career. I was an art director and was putting together a supplement on the state of Arizona for The New York Times. To this day it is one of my best pieces of work. You can see the Yoga influence in it.

Further Lessons in Yoga

I had warned Swamiji that I would be home very late that night. I had a large bedroom with two beds and offered Swamiji the large one and took the little one for myself. I came home at about three in the

morning, quietly took off my shoes and changed into my pajamas, and tip-toed into the bedroom. There, to my wonder, was Swamiji lying flat on his back with his palms up, looking like a corpse (he was actually in the corpse pose).

I got into bed and then realized that I had to be up at seven, but the alarm clock was on the table next to Swamiji's bed and the outlet was underneath his bed. Resigning myself to the fact that I was not about to go crawling under his bed at three in the morning, I went to sleep. But I didn't go right to sleep. First I turned this way, then that way. Then I put my arm under my head, then I turned on my stomach. Swamiji's stillness, however, was making me very aware of my own movements, to the point that I felt like an animal next to him. So I just rolled over on my back, put my hands alongside my body and went into the most wonderful dreamless sleep I had ever had.

I woke up fully refreshed, looked at my watch, and saw that it was exactly seven o'clock. Swamiji was not in bed. He was sitting on the living room floor on my Hopi Indian rug, had some incense burning, and was meditating. I went into the bathroom to shower and shave and when I came out Swamiji was holding a coffee mug, offering it to me to drink. I drank the delicious drink and asked him what it was.

"Hot milk with honey. Don't you drink it?" he asked.

"I used to when I was sick as a child."

"You should drink it when you are well, not when you are sick," he said smiling. And then he added, "I saw you come in so quietly last night, as not to disturb me. Very nice of you."

"But Swamiji, if you saw me come in, then I must have disturbed you."

"No disturbance," he reassured me. "If the mind is restful during the day, it does not even need sleep. I just rest the body, and put the mind away, sort of like putting it in a drawer. If I need it, I take it out, and then gently put it back again."

The little things that happened in the weeks that followed could fill the pages of a whole book. But I'll just say that I had the extraordinary privilege of having Swamiji's acquaintance as a friend, only slowly discovering the depth and magnitude of his being. So everything I was learning was by the way of gentle example. How to move chairs, close doors, sleep,

eat, etc. Before Swamiji moved in, my apartment was a storehouse for antiques and old junk. And when he left and moved over to the Oliver Cromwell Hotel two weeks later, it was spotless, the walls were clear.

"Is there anything I can do for you?" I would ask him.

"Everything is quite fine. It is a wonderful apartment. But if I could ask a little favor, there is a terrible face with a tongue sticking out at me when I wake up in the morning."

I quickly took down the Mexican devil mask on the wall opposite his bed. And I began to see that all the objects I had collected had a certain vibration to them that I wasn't aware of before and that they only helped to clutter my place up. And while I was uncluttering my apartment, I noticed that my mind was getting uncluttered at the same time.

The Rest is History

In my apartment those first two weeks, about 10 to 25 people would come each evening for casual lectures, and when we moved to the Oliver Cromwell Hotel only two weeks later, there were 25 to 50. And that was where Swamiji started to teach Hatha Yoga. He gave the classes himself and soon the proficient students began teaching. Then it grew larger, we incorporated the Integral Yoga Institute and moved over to 500 West End Avenue. The rest is history.

There were many opportunities in those early days to obtain notoriety on TV and in the press, but Swamiji wisely steered away, anticipating wrong exploitation. The Integral Yoga Institute grew like a tree. Swamiji nurtured it like a gardener checking the condition of the soil, replanting it with care every time it grew too big for the pot, snipping off the top a little so some nice branches could come out, and when the time was right, letting it take root in a beautiful building on West 13th Street.

As for our personal history, Aruna and I were married by Swamiji on June 30th, 1968, and in August we took our honeymoon traveling with him and other members of the IYI. That two-and-a-half month trip allowed us to share some truly wonderful moments with Swamiji, and perhaps in some future issue of the magazine we can share them with you.

Om shanthi

LIFE in the SOUL

by
**Swami
Sivananda**



To live is to fight for the ideal. Life is a battle for the attainment of supreme independence, fullness, and perfection. It is a series of conquests. Man evolves, grows, expands and gains various experiences through struggle. Life cannot exist without struggle.

Fight bravely with the internal foes in the battleground of your heart. Even a little victory over the mind and senses will develop your will power and give assurance and courage. The harder the struggle, the more glorious the triumph. Live for God and boldly face all tribulations of this earthly life. Mind and sense control and overcoming passion and anger - these constitute real heroism in man.

Sensuous life is not worth living. Sensual pleasure is like honey mixed with virulent poison. One cent of pleasure is mixed with ten of pain. Sensual enjoyment is attended by various pains, attachments, bad habits and mental restlessness. Indulgence in sensual enjoyments weakens the capacity of the mind to enquire into the real purpose of life. It destroys life, luster, strength, and vitality. It destroys memory, wealth and fame. It destroys holiness and devotion

to the Supreme. All objects are coated with a little imaginary pleasure like a thin electro-gold plating. But behind the gold plating, all is brass. Behind the sugar coating, there is bitter quinine. Behind the so-called pleasures, there is pain, misery, and suffering. In truth, life here is all tinsel and shadow.

Embrace life in the soul. The chief beauty of life is the sacrifice of one's selfish interests at the altar of Truth. Surmount all obstacles with courage. For life in the Eternal is rich inner life, free from sorrow and pain. It is full of wisdom and eternal bliss. It is all-pervading, changeless and perfect contentment.

Swami Sivananda, who was the spiritual master of Sri Swami Satchidananda, was a world spiritual teacher. Born on September 8, 1887, he spent most of his life in Rishikesh, in the Himalayan foothills. But through his Divine Life Society, founded in 1936, his hundreds of books, and his disciples, he has reached countless people around the world. In 1963 he entered Mahasamadhi, or final liberation from the body.

Questions and Answers

*A dialogue reprinted with the permission of H. John Lithko, D.D.,
the President of the World University in Tucson, Arizona.*

- Q. Many students of Yoga study all their lives, but apparently make little spiritual progress. Why?
- A. This is sad, when there are so many opportunities for progress. I would explain it in terms of what I call psychic stress.
- Q. What do you mean by psychic stress?
- A. This is an emotional condition where disharmony develops between one's code and conduct, i.e., between what one believes as against what one does. The cause is an internal maladjustment involving a conflict between a belief based on current studies and a set of subconscious convictions brought over from the past, many of which may be wrong. This inconsistency breeds psychic stress which eventually prompts psychoneurotic disorder.
- Q. Then inconsistency is the cause of such disorder?
- A. Inconsistency and contradiction. One is internal, the other external. A person who does not act according to his belief or knowledge is inconsistent. The one who wanders from one teaching to another and cannot assimilate the various beliefs, some of which may be false, is guilty of contradiction.
- Q. Yet without sampling various philosophies, one might become narrow and bigoted. That cannot be good either.
- A. True, but the confusion arising from the attempt to digest the innumerable interpretations of truth may be worse. It is not truth that is indigestible; it is the dogma, bigotry and misunderstandings which pass for truth which cause the difficulty.
- Q. But you would not give up the search for truth?
- A. Of course not. Seek, but realize that pouring new wine into old bottles turns the wine sour, particularly if there has been some old wine left over. We must come to grips with the unlearning process. Many ignore the errors which they have not yet discharged from their past, especially those who do not accept the truth of the Law of Karma (action and its inevitable reaction).
- Q. You are saying then that the student must discharge his error before the truth can sink in. Otherwise the truth suffers against the entrenched error with which the student continues to be enamored.
- A. That is well put. Truth encounters opposition to its acceptance. The student's intention is to act out the truth; but his mind's reaction is to assert the error upon which he has built his life. Momentary inspiration is no match for lifelong habit.
- Q. How does one get rid of inconsistency so as to alleviate psychic stress?
- A. By setting up a code of conduct and adhering to it, come what may. If love should be the way of life - and this should be the goal of any spiritual seeker - then one should act as though he believed in it. Too many so-called spiritual people believe in love but act out of a spirit of revenge, particularly in marriage. The net result is psychic demoralization.
- Q. Then the first step is to put the inner standard in order. This means intense retrospection and a determination to live up to a noble purpose.

That's what spiritual progress is all about. You don't progress spiritually by performing intellectual gymnastics or by demonstrating astral phenomena. Spiritual progress necessitates integrity, virtue, sacrifice and love. But warped values, based on selfishness, can lead not only to psychic stress but to what is better defined as "negative psychism."

I have heard the term "negative psychism," but never knew exactly what it meant. What is your definition?

The psychic realm is called the astral plane, and the lower astral is the home of disembodied spirits who have passed through the transition we normally call death. Many of them are unreconciled to the fact of their death. Since unrectified error is generally the cause of their death, they attempt to reinforce their error upon anyone in physical life willing to accept it. If the latter is mediumistic or emotionally unstable, this reinforcement leads to negative duress, possibly to obsession, and if not broken in time, to possession which psychiatrists

call schizophrenia. Negative psychism is simply a condition whereby one succumbs to negative influences that gain entrance at the astral level and hold the individual enthralled by an emotional fixation difficult to discharge.

Q. But it can be discharged, can it not?

A. Yes, but only if the person can draw himself into the magic circle of love created by those great souls who have transcended the astral, even the mind, to attain soul consciousness. The true seeker shuns the astral plane, especially its lower levels of glamor and illusion, and concentrates his mind on the true nature of his spiritual destiny. Only then can he surmount the emotional negativity in his life.

Q. How can this be done?

A. Meditation and realization that you are the master of your body, emotions, mind and environment. You must take control of your life from within and yield it only to the Divine in you. Then you are well on your way to making spiritual progress.

THE ANGELS

Their lips are languid beyond measure,
their souls are lucid without seam.
A longing (as for sinful pleasure)
stirs softly sometimes in their dream.

In God's great gardens they resemble
each other, waiting silently,
like many intervals that tremble
amidst his might and melody.

But when their wings are spread, a feeling
of wide awareness wakes the winds:
as though God went once more, revealing
his sculptor-hands, through the unsealing
of the dark Book of Origins.

from *The Book of Images*
by Rainer Maria Rilke
translated by Prema Gruenthal



Meat and Mental Illness

"WHEN WE EAT THE FLESH OF ANIMALS, WE ALSO CONSUME THE HORMONES, URIC ACID AND OTHER WASTE PRODUCTS THAT WERE PRESENT IN THE BLOOD AT THE TIME OF SLAUGHTER..."

The vegetarian diet is becoming increasingly common today, even in these "steak and potatoes" United States. There are many reasons for turning to this diet; the one being stressed most often these days is the ecological one: an acre of grain or vegetable food can produce 5 to 26 times as much protein than an acre devoted to meat production. But another good reason to become a vegetarian is indicated by experiments conducted at Walla Walla College in Washington under the direction of Dr. Joseph Barnes.

In his experiments, Dr. Barnes found that animals metabolize certain chemicals in their bloodstream when under severe stress that are similar to those found in schizophrenic patients; and, more importantly, that these chemicals can be transferred by the consumption of meat.

When we eat the flesh of animals, we also consume the hormones, uric acid and other waste products that were present in the blood at the time of slaughter and with which the flesh is saturated. The question which Dr. Barnes' experiments were designed to answer is: If these animals were under stress at the time of their death, would we be affected by the chemicals produced by the terror and the emotional disturbance, and would we be infected with the same emotional disturbance and psychotic state?

Dr. Barnes' Experiment

This was tested by Dr. Barnes on two groups of rats. One group (A) was given ordinary rat food, which contains a certain amount of animal protein. The second group (B) was given the same food, except that some blood, taken from slaughtered

animals, was added to it. The rats were kept on these diets for about five weeks, and then subjected to a number of tests.

Both of the groups were put in cages which had electrified grids and both were subjected to mild electric shocks. These did not injure them or cause them any pain; the shocks simply alerted the animals and caused them to expect an attack. They would react by rearing up on their hind legs, baring their teeth and assuming a defensive stance.

The rats in group A went about their normal activities, as soon as they saw that the shocks were not followed by an attack. And although, with repeated testing, they started to show signs of stress, their behavior did not materially deteriorate.

Group B, however, showed a decidedly different sort of reaction to the shocks. Although they took up the same defensive stance, they also started to attack one another. Eventually, some savage fights resulted. They were obviously highly distressed, and seemed to blame each other for the shocks. They became extremely aggressive and irrational in their behavior.

After the experiments, autopsies were performed on the rats. It was found that the rats in group B had suffered severely from hemorrhages of the stomach lining; their greater emotional involvement in and reaction to the stress created by the shocks had caused physiological damage as well. Such hemorrhages usually precede the formation of ulcers.

The Source of Stress

Before drawing any conclusions from these findings, it might be interesting

to reflect not only on these so-called "stress" chemicals, but also on exactly what "stress" the animals actually suffer at the slaughterhouses.

Most people have, at one time or another, sensed an atmosphere of depression and gloom in certain houses and around certain people. It is a subjective experience; our psyche instinctively reacts to a subtle emanation of anxiety, discord, hatred, etc.

In the stock yards, animals usually have to wait for one or more days near the abattoirs before being led inside to be slaughtered. It is extremely likely that they are aware of their impending doom: they are closely linked to our own species through very highly developed instincts, as any nature lover will know. Animals can sense danger before it is visually apparent, and there is no doubt that the mass murder of animals will be sensed by those that are being kept captive near the scene of murder.

An animal is usually led to the slaughterhouse through a narrow passageway - a shute just wide enough to allow it to walk single file. It is hurried along with an electrified device which makes it jump and panic, but which achieves its purpose: it makes the animal run fast so as not to waste time.

At the end of the shute, the animals pile up in terror and panic to await the slaughterman, who is armed with a pneumatic gun. This gun is designed to fire a bolt into the back of the head, where the spinal column meets the skull, instantly severing its connection with the brain.

This is the so-called "humane killer." However, the killing is not always efficiently done. By the admission of the slaughterman, it is often difficult to aim accurately and in 50% of the cases the first shot fails to kill instantly. The mortally wounded animal struggles fiercely, while the slaughterman must shoot again to knock the animal out. All this is being watched by the waiting animals who will soon pass through the same ordeal.

In the abattoirs, it takes up to 15 or 20 minutes before the animals are bled. Their flesh and organs are therefore saturated with the stress hormones produced during their anxiety and terror. In fact, it is considered essential to let the animals experience excitement and panic before killing them, as this apparently "improves" the flavor of the meat. We

now know what ingredient is responsible for this delectable tang.

Kosher Meat

The Hebrews are warned not to consume the blood of animals. To this day, many Jews demand Kosher meat - meat that has been drained of as much blood as possible by cutting the throat of the animal and letting it bleed to death. With our present knowledge, we might conclude that in doing this, the idea is to avoid the ingestion of the toxins which are released into the animal's bloodstream.

However, in the present day, Kosher meat is not likely to be much different from the flesh of any animal killed by the "humane" method. It might have been so in Biblical days, but in today's big abattoirs Kosher animals go through the same agonizing waiting and prodding experiences as the ones that are killed in non-Kosher slaughterhouses.

The animals are also led through a shute and then fitted with steel clamps around the legs. Then the animal is suddenly turned upside down, hoisted up and then lowered in such a way that its head is resting on a block. Then, after being blessed by the Rabbi, the jugular vein is cut with one swift stroke of a specially consecrated knife.

By this time the flesh of the animal is already infused with stress chemicals; the instantaneous bleeding no longer produces the quality of meat implicit in the Law of the Torah, which prescribed Kosher meat.

Conclusion

In Dr. Barnes' experiments, psychotic conditions and anxiety were apparently transferred from a cow to a rat simply by taking the stress chemicals in the blood of one animal and introducing them into the system of another. The eating of meat involves such a transfer from cow to man. The inference is clear. The alarming incidence of mental disease and severe emotional disturbances in the Western world could well be partially caused by and certainly aggravated by Western man's dependence upon a heavy meat diet.

Voltaire - who was a vegetarian - was probably right when he said, "Men fed upon carnage have all an poisoned and acrid blood which drives them mad in a hundred different ways."

Reprinted courtesy *Divine Life* magazine.

Guru Poornima Day

July 23rd, 1975



On each year, the full-moon day in July is set aside for the purpose of honoring one's spiritual Master. This year, as last, week-long festivities were held at Satchidananda Ashram, with hundreds of disciples, students and friends coming from all over the country. Every Integral Yoga Institute, from San Diego to Montreal, was represented, and there were visitors - such as Justice Kailasam and his daughter Vimala - from as far away as India.

During the week there were many afternoon programs and seminars. Dr. McLanahan (soon to become Swami Amritananda) conducted a program on Yoga and medicine; a program on pranayama was offered by Brother Anagan, and Brother Sridhar got together with the heads of the various Institutes for a business program.

The highlight of most days, however, would come in the evening, when Sri Swamiji would give satsang. And during the week Swamiji also performed several special events. He conducted a beautiful outdoor wedding ceremony for 14 couples and also conducted Mantra and pre-Sannyas initiations.

But the outstanding event came on Guru Poornima Day, when Sri Gurudev initiated 28 of his senior disciples into the holy Order of Sannyas - the Order to

which he himself belongs as a Swami. It was the first time he has so initiated any of his American disciples, and it is a landmark of his spiritual mission in this country. All those who received Sannyas are renouncing a personal life and are dedicating themselves to a life of surrender and service, to God and humanity. May they be blessed in this commitment, and may we all be blessed by their service.



Dhata and Dharmini Knight with Swamiji



Act of renunciation in the Sannyas initiation ceremony

<u>Pre-Sannyas Name</u>	<u>Place of Service</u>	<u>Sannyas Name</u>
Sr. Amaleshwari	Satchidananda Ashram	Swami Gurucharanananda Ma
Sr. Chandrika	Satchidananda Ashram	Swami Vidyananda Ma
Br. Dharman	Satchidananda Ashram	Swami Dharmananda
Sr. Gowri	Satchidananda Ashram	Swami Jnanananda Ma
Sr. Guru Priya	Satchidananda Ashram	Swami Amritananda Ma
Sr. Ramaa	Satchidananda Ashram	Swami Atmananda Ma
Sr. Sumuki	Satchidananda Ashram	Swami Abhayananda Ma
Br. Vivekan	Satchidananda Ashram	Swami Asokananda
Sr. Santoshi	Boston	Swami Lalitananda Ma
Br. Amaran	New York	Swami Amarananda
Br. Trimoorthis	New York	Swami Sevananda
Br. Vishnu	New York	Swami Vivekananda
Br. Shraddha	New Jersey	Swami Shraddhananda Ma
Br. Paraman	Washington D.C.	Swami Paramananda
Sr. Shankari	Dallas	Swami Satyananda Ma
Br. Gopal	San Antonio	Swami Achalananda
Sr. Maitreyi	San Antonio	Swami Muktananda Ma
Br. Narayana	Denver	Swami Sankarananda
Br. Rama	Portland	Swami Ramananda
Br. Arumugam	San Francisco	Swami Murugananda
Br. Bhaktan	San Francisco	Swami Sadananda
Sr. Parvathi	San Francisco	Swami Karunananda Ma
Br. Jeevakan	Santa Cruz	Swami Turiyananda
Sr. Hamsa	Los Angeles	Swami Hamsananda Ma
Sr. Kamala	Los Angeles	Swami Dayananda Ma
Sr. Usha	Los Angeles	Swami Divyananda Ma
Br. Gopal	Montreal	Swami Suddhananda
Sr. Susheela	Montreal	Swami Sharadananda Ma

Yoga Communities

NORTH **E**AST **W**EST **S**OUTH

"A village is a smaller, miniature thing from which we evolve to feel the whole globe is a big village, a big house. We are all members of the same family."

- Swami Satchidananda

HEARTLAND

Sri Swami Satchidananda, the teacher and friend of thousands of Americans, has often expressed his wish to see the formation of many Yoga villages. He explains that these villages could be places where folks of all ages would live, work, and worship together in harmony with nature and each other.

These Yoga villages would be dedicated to simplicity and peace, the goal being to attain self-sufficiency in agriculture, handicrafts and trades, in a natural environment which would allow for privacy and growth.

It seems that this vision is now about to become a reality. We are happy to announce that a spiritual community is forming in the Boston Mountains of north central Arkansas. Based on the teachings of Sri Swami Satchidananda, this community is called the Heartland Yogavillage. It will be a place where individuals and families can live and where a person can expand creative skills into many diverse areas, such as pottery, beekeeping, organic farming and herbology, to name a few.

Natural Resources

Currently, funds are being raised for this 620-acre parcel of land in the rich Ozarks. It is located in a land of deep-running streams, soaring white dolomite bluffs, and dense forests with hidden caves. This attractive landscape still is very much untouched by modern civilization and is relatively unpopulated.

But more than the natural enchantment of the land, the property meets the primary requirements of deep fertile soil, abundant flowing water, a long growing season, and privacy with room for expansion.

The climate of this rich land is nearly ideal. Because it is at 1500 to 2000 feet above sea level, the climate is unusually favorable the year round, and is almost unique in that part of the country. It offers four seasons of much beauty. The spring is long and the summer warm. The long warm days of Indian summer fade into a tremendous display of colorful leaves with the coming of fall. The winters are mild, with little or no snow. Since the region is heavily forested, there are many areas of unspoiled solitude where deer, black bear, wild turkey, boar, osprey and beaver live in their natural habitat.

The long growing season of this region permits an incredible variety of good crops. Being at the junction of two broad climatic belts, many northern grains such as corn, wheat and sorghum can be grown with success, as well as delicious apples, pears, plums, cherries, grapes, berries, and nuts. From the land's southern location come the possibilities of growing peaches, melons, peanuts, pecans, cane, and garden vegetables.

In addition, the thick forest provides many herbs, such as goldenseal, wild ginseng, and sassafras, along with delicious persimmons, papaws, black walnut, hickory wild plum and more. Truly, here is a region where the Divine Mother has provided well for health.

National Center

The mid-continental location of this Heartland Yogavillage will allow it to become a natural center for spreading the Yoga practices. By taking apprenticeships in organic gardening, natural health and healing, and allied aspects of Yoga, the Heartland way of life could be carried to many communities far and wide.

All across the country, families and individuals have been responding to the challenge of this adventure. The higher aspiration which unites us is this: to live together as one family, sharing a life founded upon the Yoga principles, as taught by Sri Swamiji. The commitment to each other must be greater than one born of the economic and social trends of today - more than just a survival or back-to-the-land desire; the commitment must come from the heart. Our search for Self or God realization should not be forgotten. The Yoga practices, including the moral observances of Yama and Niyama, create an atmosphere in which our true and indwelling spirit of peace can unfold.

If you would like to take part in the creation of this exciting spiritual community, or would simply like more information, please write to either address:

Janie Tompkins
Heartland Yogavillage
466 Carl Street
San Francisco, Ca. 94117

Sundaram
Heartland Yogavillage
Integral Yoga Group
1503 Wilson Ave.
Columbia, Mo. 65201

SANTA BARBARA

During Swamiji's stay in Santa Barbara last winter, people began coming together with the idea of forming a Yoga community there. In the spring, a West Coast home for Swamiji was acquired in the Santa Barbara area, which will serve as Swamiji's home during the winter months of the year when he is not traveling. About the same time as the purchase of the home, the group which had come together began to meet regularly, with weekly get-togethers for chanting, meditation and study. In

addition, regular Hatha Yoga classes were begun.

Since then, several more families have joined, to help plan for and participate in the community, including a number of long-time devotees of Swamiji. The core group now consists of six couples, five children and four single people, and interest continues to grow.

At present, the group lives apart, but they are now exploring ways to purchase a large property that will be able to accommodate everyone in a year-round community, as well as all those who would wish to come and stay temporarily as guests - for example, during the times that Swamiji is on the West Coast.

Anyone who is interested in this prospective community is invited to take part. Communications may be directed to Iswara Cowen, at 1903 El Camino de la Luz, Santa Barbara, California 93109; or telephone (805) 965-2366.

TEXAS, VIRGINIA, DENVER

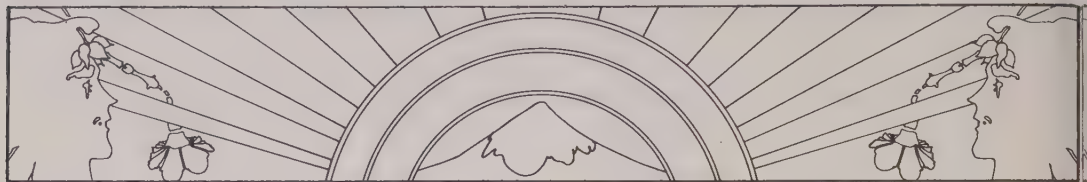
In all these areas there is tremendous interest in developing Yoga communities and ashrams, in accordance with the teachings of Sri Swamiji. Both in Virginia and Texas there are devotees who are donating their time, money and energy to finding suitable land for the development of an ashram. And in Denver, where Swami Sankarananda is the head of the Integral Yoga Institute, much work is being done toward forming a community whose life style would combine the rugged, natural outdoor life of the Rocky Mountains and the values, teachings, and practices of Integral Yoga.

Many years ago, the renowned Paramahansa Yogananda, in speaking about the development of spiritual communities, said, "The day will come when this idea will spread through the world like wildfire." The time seems to be at hand now which is bearing out the truth of that prophecy.

"I learned this, at least, by my experiment; that if one advances confidently in the direction of his dreams, and endeavors to live the life which he has imagined, he will meet with a success unexpected in common hours. He will put some things behind, will pass an invisible boundary; new, universal and more liberal laws will begin to establish themselves around and within him; or the old laws be expanded, and interpreted in his favor in a more liberal sense, and he will live with the license of a higher order of beings."

- Henry David Thoreau

HE ART = HEART



by Peter (Atman) Max

Peter Max is probably the most widely known living American artist, touching all our lives with his designs on telephone books, on dishes, on New York City buses, on U.S. postage stamps and everywhere we look. His art has become the visual manifestation of the spirit of freedom and search for inner peace reflective of our generation.

It is only fitting that he is also one of the key people responsible for bringing Swamiji to this country, and for helping to establish the Integral Yoga Institutes. From the beginning he has been and is a dedicated follower of Sri Swamiji and the Yogic path.

In the following article, taken from a talk at the Yoga conference in the Bahamas last April, Peter (named Atman by Swamiji) tells how his life and art were changed by his encounter with Swamiji.

The Beginning

I first met Swami Satchidananda in Europe in 1966. A friend of mine, Conrad Rooks, had called me in New York. He had been traveling throughout the world and now he was in Europe making a film and he told me he had arranged for a Swami - Swami Satchidananda - to come from Ceylon. He said I had to come to Europe myself and meet him.

It all sounded pretty far out. But I was free at the time, and I was dissatisfied. I was trying to find my real direction, but I was full of uncertainties. So the next thing I knew, I found myself going to Europe.

When I got to Conrad's place I found him waiting for the Swami to arrive any minute. We were standing near the elevator, and then the elevator opened up and there was Swami Satchidananda. He walked up to me and in those few seconds

I had the most incredible experience. All the anxieties that were within me, all the mind turmoil, simply disappeared. And then he said hello.

That inspiration so overwhelmed me that for the next few days I thought of nothing else except to be by Swamiji's side and find out what it was about. And within a few days, after repeated requests by Conrad and myself, Swamiji decided that he would come to New York - just to pass through for a couple of days. I asked him to come to my place, when he did.

At that time - around 1966 - myself and all my friends in New York were going through a lot of changes. Everybody was experimenting with various drugs, trying to reach that euphoric state. But nobody knew how to harness it. So when Swamiji came to New York, I invited about thirty-five people to my house one evening. And Swamiji gave his first talk.

This is how I got involved in Yoga. And as my involvement got stronger and stronger, my work started taking off. Suddenly I had a direction. I knew where my work should go and what it was about.

Being Open

It was like a dual track. I was involved in my own art work, and also putting much of my effort into Yoga. Through the evolution of Yoga a thing happened within me. Something like a channel started to open up.

Before that, I would start a drawing with a preconceived idea. I would walk in the streets the day before or be in my apartment or get an idea of what I wanted to do. And then I would sit down at the drawing board and try to recreate what I was thinking a few hours before. And that was very, very difficult. Because where I was a few hours ago wasn't where I was

right now. And when the drawing wouldn't come out exactly like I anticipated, my mind would get upset, and it would show in the drawing and I would get more upset and there would be no drawing.

What I found through the meditation and the various exercises was to just let my hand flow. It's sort of like when you do an asana. You get into the asana posture, and you're in this sort of meditative state. You're relaxed. The same way, just let my hand move. And I suddenly realized that Yoga was working through me, through my hand. Then I realized that that was the real way to draw, to become a real artist. So every moment, as my pen was on the paper, whatever was due to occur, I would let occur. I didn't even know if it would be a mountain or a rainbow or a running man or whatever.

Slowly, the subject matter developed. Because I was so much involved in Yoga, I couldn't even draw things that had points to them. Everything had to be sort of shaved off and rounded, had to be very sweet - because all the experiences I got from Swami Satchidananda and the various Yoga teachings were so sweet. And suddenly, after thousands of drawings, I found out that not a single drawing had a negative aspect. There wasn't a rebellious drawing or a drawing with an attitude. But rather the drawings demonstrated to me a certain freedom.

So I became more and more involved in Yoga. And the drawings just came through me. I was as surprised as to what was coming out on the paper as somebody else would be if they were standing behind me and witnessing the drawing come. Sometimes I would feel that Swami Sivananda - in these various imaginations I would have - was really guiding me.

I had spent almost eight years in art school, where I had learned how to draw and paint in realistic fashion. But the

teaching that came *through* me were things I never learned in school: the colors, the images, the relationship between straight and curved lines. All these things that I had tried to get out of art school were right there just by being an open channel and letting it come through. The whole teaching of art actually came from that kind of concentration and from the involvement of Yoga.

He and His Art

So this is how the whole thing began. And at this point I put a lot of effort into propagating Yoga, to the point that when I was doing television appearances due to some of the successes that were happening, or in doing college lectures, all I could talk about was Yoga. People came to see me sometimes because of the various successes, and they expected to hear a big art lecture, where I would talk about how I draw and how I paint. But instead I would talk about Yoga.

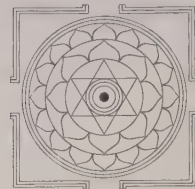
I would talk about Yoga because Yoga and art are one. This was really brought home to me one day, during this time. Swamiji visited the studio I had then, and he gave me this piece of paper that said, "HE + ART = HEART." And he told me that He, the Divine, and His art were in my own heart. It meant so much to me. I have never forgotten it. I still keep the paper.

So this is what I learned: how to be natural, how to be spontaneous. How to let that spontaneity come through. It's a feeling of love, of wanting to do something for people.

And this is where I am right now. And I just hope, with God's grace, that I'll be able to put out more work, and serve all of you and all the world, by this wonderful thing that happened to me almost ten years ago - by meeting Yoga face to face.



Objects of Meditation



Sri Swami Satchidananda

I am often asked, "What should I meditate upon?" The simplest thing is to repeat a mantram (a mystic sound). It is a very sound method. It is really simple, but at the same time, very powerful. It could be OM or AMEN or HARI OM or OM SHANTHI - any mantram you like. If you have a mantram already, you can repeat that; otherwise just choose one. Mere OM is fine.

The mantram is to be repeated within the mind. Put your entire awareness on that repetition and after a while feel that the breath is repeating that and just watch. That way your concentration becomes more subtle.

Of course, in the meantime the mind would have gone in a hundred directions. You would have traveled around the world! But everytime you recognize that, just say, "Hey, that's not what I wanted you to do. Come on back; repeat that."

The next second it will be somewhere else - gently bring it back. Treat your mind as your own pet. It's used to running like that, so you can't just put it in one area immediately. But you can train it gently. Keep on doing it.

This mantra japa is very beneficial. But if you prefer, you can visualize a beautiful image - the symbol of light, or a Cross, or a Crescent - anything that has some kind of connection with the higher Self, something holy.

Otherwise, if I say just to concentrate on anything that is beautiful, certainly you can choose many "beautiful" things or "beautiful" people. But you should have something more spiritual. The image should develop virtuous qualities in the mind. It should make the mind more clean, more pure.

Why? Because the more you concentrate on something, the more the mind takes that shape, and ultimately you become that. "As you think, so you become." So think the right things.

Imagine, if you meditate on a monkey, soon you'll be outside swinging around!

You may say, "Oh, concentration - I can just pick anything." Yes, but what is it that you are going to get out of that? What are the virtuous qualities? Is it developing your universal love? Your purity of heart? Your compassion?

So it can be a symbol or the image of a holy person, like Jesus, Buddha, Mohanmed or St. Theresa - any holy personality to whom you are attracted. Try to bring mental picture of their face. If you keep trying you can clearly see the picture very soon. The mind has that capacity.

Because the mind is used to running here and there, at first you will just see a hand, a nose or an eye and then it vanishes. But if you keep on trying, you can bring that image and you can hold it there. That is what you call meditation.

But if it evades you and runs here and there, and you are trying to bring it again, that is called concentration. Concentration is trying to fix the mind on one thing. Meditation is when you have achieved it. That's the difference.

Another way is to use a prayer. I did not say this in the beginning because, if the prayer is too big, you will have many ideas connected with that. The mind gets dissipated into those ideas. It's not just one idea. Concentration means to make the mind more and more one-pointed. But if you cannot do that, take a big prayer and gradually go to a smaller one.

So your object can be a holy name (a mantram) or a symbol, image or picture of God or even celestial things like the sun or moon or even a nice flower.

If you don't like any of these things maybe one day you had a beautiful vision of a celestial vision. You might have seen an angel or some holy person coming and blessing you in a dream. Try to recollect that. If it is very vivid, keep it.

Or you might have gone to a nice holy place where your mind and heart just melted. Sit and make that pilgrimage again, mentally, from the very beginning. Call

the travel agent; reserve your seat. Yes, you can do that. Do everything as if you are really living that, until you reach the holy place and the sanctum sanctorum. Feel what you felt before. Then, if you want to return home, you can come back!

So occupy your mind in some one thing. There are so many varieties. You can concentrate on any area of the spinal column where there are great psychic centers, which you call the chakras. It's always good to concentrate on the heart chakra.

Imagine that your deity or a beautiful divine light is shining within the heart. Close the eyes and feel it within. That's an inner practice, instead of something

without. Or concentrate at the forehead - not on the surface but inside, in the middle of the skull. Or concentrate at the crown of the head. You can keep your deity or light in those places.

Or if you want something a little more tangible, sit and watch your breath. See how you feel it - whether it is hot or cold, if there is a murmuring, whether it says anything or not. Or listen to the heartbeat. There are so many things.

Why do I give you all these varieties? Because one and the same will not work for everybody. Taste, temperament, and capacities vary. So choose your own and then focus your mind on that.

In Memory of Sri Krishna Chetty

In the person of Sri Krishna Chetty was found a loving and noble soul. Born into a rather poor family, through his own efforts and hard work he became one of South India's leading businessmen. One story that Swamiji heard from his life illustrates beautifully the depth of his character.

On the adjoining compound of his palatial home, he had built the large factory which produced India's first packaged scented betel nut powder (a commodity which nearly every one of India's large population uses almost daily). He was considered a very fair 'boss,' well loved and respected by the workers, whom he paid good wages, as well as supplying many of their living necessities. During a time when strikes seemed to be getting results, his workers also decided to strike to get new uniforms. Mr. Krishna Chetty considered the situation and felt that he was already providing well for them and denied their request. The workers decided to go on a hunger strike and all sat down outside the factory. Seeing them from the front porch of his home, Mr. Krishna Chetty came out and found out what they were doing.

"If you are fasting here," he said, "how can I go inside my own house and eat? It's not possible. I am also going to fast with you. I'll join you."

Amidst their loud protest, he sat down with them on the floor. This was their dearly beloved master and they couldn't bear to see him like this. They insisted that he eat. When he refused to eat until

they all joined him, they finally agreed, the strike was broken, and they all enjoyed a huge feast together!



A MESSAGE FROM SRI SWAMI SATCHIDANANDA

Mainly to the South Indian readers, I would like to express my sympathies over the passing of the noble soul who dwelt among us in Sri Krishna Chetty (better known as Ashoka Chettiar) of Coimbatore. He is loved and revered by all of India for his great services to community and family and I cherish him as a good friend. He was always so loving to me and held a keen interest in the development of my work. May I ask the fellow readers to join me in my prayers for the peace and liberation of this great soul.

News of Swamiji



EUROPEAN TOUR

Last May, Swamiji made a two-week visit to Europe. It was here - and more especially in Aalst in Belgium - that his service in the West began nine years ago.

AALST. It is in Aalst that Swamiji met his first Western devotees. This past May he spent two days there again, and on the first evening he spoke in the Town Hall, marking the ninth anniversary since he first came to Aalst in 1966 - to speak at the same Town Hall.

The Hall was completely packed. All 300 chairs were taken, and everywhere - in the middle, on the sides, in the front - people were sitting on the floor, and many were standing behind.

Swamiji was garlanded on behalf of all by Laxmi Kiekens, the wife of Narayan Kiekens, who is President of the Divine Life Society of Aalst and who was sitting near Swamiji to translate his talk.

Swamiji said, "I put here some seeds nine years ago, but the merit goes to the fertile soil and to those who took care of it. So I pass the merit to Narayanji, the Yogi Guru of Aalst."

He put the garland around his translator, but Narayan descended from the stage to garland his brother Siva, who is the Secretary of the Divine Life Society.



Swamiji with Narayan and Laxmi Kiekens

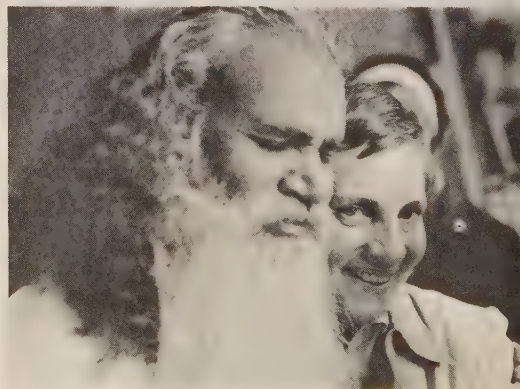
"That is the sign of Yoga!" Swamiji said. "They refuse even the merit. One says, 'It is he,' the other says, 'No, it is he.'"

Swamiji was visibly moved this evening. At the end he said, "Know that I love you all. I have a soft corner in my heart for Aalst. It is in this town that they made a saint of me. During my first visit we took a bus once. Children who were coming from school thought I was Saint Martin. So whenever I want to become more saintly I just think of Aalst."

On his visit last May, even before returning to Aalst, Swamiji visited a number of other cities, where devotees had arranged for programs.

BRUSSELS. In Brussels, Swamiji visited the Dharma Yoga Center, which is also the home of Usha Brel, an initiate of Swamiji who is the director of this branch of the Divine Life Society, and who has known Swamiji since 1966.

Swamiji gave Satsang at the Center, both on the first and the following evening. In addition, he met continually with people, such as Mr. Andre van Lysebeth, President of the Belgian Federation of Yoga and an old friend, and also many admirers and devotees, such as Mr. and Mrs. Bartlett and Manu and Nischala Godfiron.



Swamiji with Usha Brel



Swamiji with Mr. and Mrs. Bartlett

THE HAGUE. In The Hague Swamiji's warm hosts were Tullia Duymaer-Van Twist and Johannes Rohrig, who both are students of Narayan and Siva Kiekens of Aalst.

On both evenings he was there Swamiji gave a public talk - introduced by Narayan Kiekens, who told how he met Swamiji nine years ago, and how he knew Swamiji as someone who never does any harm to anyone.

ANTWERP. Swamiji's loving hosts in Antwerp were Rama and Sita Saenen, who direct the Raja Yoga and Vedanta Center there. Their love of God is reflected in the Center, where they have a close relationship with their students. The students feel that the Center is their own and their care for it is clearly felt.

After giving a public talk sponsored by the Center on his first evening there, Swamiji gave Satsang at the Center on the second, answering many questions by the students.

ST. NIKLAAS. Swamiji visited the Divine Life Society in St. Niklaas, where he feels very much at home. That evening, at a public lecture, he spoke of the all-pervading Reality or God, and explained beautifully how to commune with That. Knowing that it was Ascension Day, he also said that "we should never forget that after crucifixion, there is Ascension."

In the latter part of his trip, Swamiji flew first to Paris and then to Nimes, in southern France, which was his final stop before returning to America.

PARIS. Swamiji arrived early in the morning for a two-day visit and was greeted warmly by the Parisian Yogis, including his initiate, Sri Swami Yoganandaji, and his host, Mrs. Jacqueline Gestalder, of the UCYL.

That evening Swamiji spoke at the UCYL, with Swami Yogananda translating into French. Swamiji said how inspired he was by the quality of the students there.

The next day, after meeting informally with students and friends, Swamiji gave Satsang at the Paris IYI, which is directed by M. Raymond Lambert.

NIMES. After visiting Paris, Swamiji flew to Nimes, to see M. and Mme. Pacquette (Rama and Radha), who run the Centre de Yoga Integral there. At their beautiful center, he spoke to an overflow group of Yoga students. Though physically tired from constant traveling, he seemed nourished and refreshed by the interest of the students, and he answered their questions late into the night.

At 6 AM the following morning Swamiji began his journey back to Satchidananda Ashram in Connecticut, where he arrived - tired but happy - that evening.

We would like to extend our sincere thanks to all those we mentioned and to others as well who graciously hosted and took care of Sri Gurudev on this memorable European visit.

"STATE OF BROTHERHOOD"

One woman has a dream. She sees a Universal Temple, high on a beautiful Colorado mountaintop, overlooking the surrounding countryside. There, Christians, Muslims, Hindus, and persons of every faith peacefully gather together to worship the one Lord of all - each in their own way.

The woman is Rachel Smith. She owns a Colorado mountaintop, and has given it in trust for just such a use. And from May 30 to June 1 she organized the first State of Brotherhood Symposium, located at McMurray, Washington, to make the dream a reality.

Sponsored by the Church Council of Greater Seattle, it brought together leaders of the Christian, Hindu, Islamic, Buddhist, Jewish and other faiths. The entire weekend was a joyful celebration of Unity in Diversity. The final outcome was the formation of a Board of Directors of the attending religious leaders, in-

cluding Sri Swamiji, to continue this Ecumenical work.

Rachel Smith is a dedicated woman, working to make this dream come alive. Swamiji and all of us offer a sincere prayer for the success of this beautiful work.



Swamiji with Rachel Smith

After returning from the West Coast and the State of Brotherhood Symposium, Sri Swamiji spent most of the summer at the Ashram in Connecticut. There, he took part in several major events: first, the ten-day Annhurst III retreat at nearby Annhurst College; then, Guru Poornima week in July; and finally, an intensive teachers training program, which was held at the Ashram during the month of August.

In addition, Swamiji received a number of honored guests and visitors, who came to visit him and the Ashram.

ANNHURST RETREAT

The Annhurst retreat, with its preparations and aftermath, dominated life at the Ashram during the month of June. This is typical of this time each year, as the June retreat is now a tradition. But this was not always the case, and it is interesting to see where it all began.

The first major retreat conducted by the IYI was held in the summer of 1970 - at Annhurst College, in the northeastern part of the state of Connecticut. At that time, the IYI had its headquarters in New York City, and Yogaville was not yet even a dream in the minds of most of Swamiji's followers.

That retreat was so successful that

the following year - in June of 1971 - there was another retreat at Annhurst.

Now, in June of 1975, Annhurst III was held. Only now, instead of being far away, the retreat was only a few miles away from Satchidananda Ashram.

Like the previous Annhurst retreats, this one was held for 10 days, and we were honored by the presence of an old friend, Brother David Steindl-Rast, OSB, who spoke to us on the final day. Other honored guest speakers were the Rev. Seung Sahn of the International Zen Center of New York and the Providence Zen Center, and Rabbi Everett Gendler of Temple Emanuel in Lowell, Mass.

Also, on the last evening of the retreat, we were privileged to hear from Mr. Andre van Lysebeth, an old friend of Swamiji's and President of the Belgian Federation of Yoga, who was on his way up to French-speaking Canada to conduct a retreat himself. Mr. van Lysebeth and his wife are both dynamic Yoga teachers, organizers and writers, who are very well known and appreciated throughout the French-speaking world.

That same evening, we were also privileged to hear from Mr. N. Mahalingam, an outstanding supporter of Sri Swamiji's work in India, who spoke to us about another great saint, Ramalinga Swamikal.

The retreat was attended by several hundred people from all over the country. Sri Swamiji gave satsang every evening, and as always there was a lot of good Karma Yoga on the retreat. Some of this Karma Yoga took place near Swamiji's home on the Ashram grounds, and Swamiji himself took an active part in directing the activities - showing everyone the most efficient and practical way to do a job, and blessing everyone with the rare privilege of his informal satsang.

Also - at the same time as the regular retreat - there was a Children's Retreat that was held at the Ashram itself. In this way, those who could not otherwise have attended the regular retreat, because they could not leave their children behind, were able to come.

The Children's Retreat was a never-to-be-forgotten experience. The children required tremendous energy to supervise, but it was an effort that was well worth it. Swamiji, too, took a particular interest in the children, taking a special delight in playing games with them, and through the games instructing them in important spiritual lessons.

Annhurst III



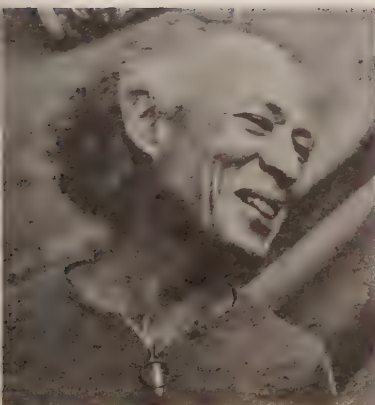
Brother David, Sri Swamiji, and Andre van Lysebeth, and Sri N. Mahalingam.



The Rev. Seung Sahn and Sri Swamiji, along with their disciples.



The children's retreat.



Abbi Everett Gendler, of Temple Emanuel, who spoke on the seventh day of the retreat.



Sri Swamiji and Karma Yogis - the spiritual teacher demonstrating that Yoga is perfection in action.

TEACHER TRAINING

After Guru Poornima, the major event this summer was our first teacher training program here at the Ashram. Of course, all the IYIs conduct training programs for those who wish to dedicate their time and energy as teachers. But early this summer Swamiji expressed interest in a program for persons around the country who would like to become teachers but who might or might not dedicate their service in the name of the IYI. The basic idea is to disseminate the teachings of Integral Yoga on a wider basis than ever before.

So, on August 1 we welcomed 18 guests from all over the country, from California to St. Croix, as part of an intensive one-month program. And intensive it was. The trainees not only had a full course of instruction but took part in our life and Ashram schedule as well.

Before long our guests became familiar members of the family, and all of us benefited. All shared together in the Karma Yoga and the evening programs, and twice a week Swamiji gave satsang - including a special satsang on the Bhagavad Gita every Wednesday night.

The trainees were an unusually cooperative and intelligent group, and all were able to master the course. All will be fine teachers, and we look forward to having more such programs in the future.



Back: Swamis Gurucharanananda and Amritananda (staff), Bob (Bharatan) Fialla, Dan (Dasyan) Sisco, Swamiji, Br. Nityan, Gail (Gita) Kesten, Br. Snehan (staff), Margaret Eastman, Swamis Asokananda and Vidyananda (staff); Middle: Walt Dulaney, Tim (Tattwan) Quinn, Pat (Poorna) Kanyuck, Subhadra Clark, Holly (Ahalya) Oswald, Rick (Rudra) Worrell; Front: Ann Brinkman, Krishna Christopher, Michael (Muktan) Sulivan, Sr. Anandi, Anagan, Terra (Tara) Worrell, Roger (Ravi) Sirois, Ganga, Margaret (Prema) McIntyre, and Margabandhu.

HONORED GUESTS

During the summer we were privileged to receive many wonderful guests here at the Ashram. The following are just some of those who honored us with their presence.

Justice Kailasam



During the Guru Poornima celebrations we were pleased to have as our guests the Honorable Justice Sri P. S. Kailasam and his daughter Vimala. Sri Kailasam is a Justice in Madras, and also serves on the Board of the Integral Yoga Institute in India. In addition, he is an old and dear friend, and has served as Swamiji's host in Madras, offering him the hospitality of his home there.

Swami Nadabrahmananda

Swami Nadabrahmananda, a brother monk of Swamiji's, is a living master of Ta'an Yoga, or the Yoga of sound. In the early summer he came and gave satsang. Eighty years old, but amazingly vital, he was an inspiring example of the use of music and sound as a spiritual discipline.

Tamil Singers

Another musical event at the Ashram was a performance of devotional music in the Tamil language (one of the main languages of South India, and Swamiji's own native tongue). The performance was given by a group of 30 Tamil singers from New York and Philadelphia, headed by Mr. T. N. Bala. Mr. Bala, who has an award-winning program on Radio Station WFIL in Philadelphia, also interviewed some of the members of the Ashram, and later presented a fine program on the Ashram on his radio program.

Mr. N. Mahalingam



At the time of the Annhurst III retreat we were honored with a visit by Mr. N. Mahalingam, his wife and two sons. He spoke on the last day of the retreat and after the retreat was over stayed on to see the Ashram.

Mr. Mahalingam is one of the leading businessmen in India, and a man of many interests and activities. In the forefront of these is his interest in the great 19th century holy man, Saint Ramalinga Swamigal. Mr. Mahalingam is active in restoring the Ramalinga temple in South India, where the presiding deity is the universal Light, a symbol of the unity of all the religions of man.

Mr. Mahalingam is also an admirer and supporter of Sri Swamiji's work, both in the United States and in India. He serves on the Board of Directors of the IYI in India. On his return to India, Mr. Mahalingam wrote an article for a leading paper in his country, describing Swamiji's work and saying that in his feeling it was comparable to the work of both his beloved Saint Ramalinga Swamigal and of the renowned Swami Vivekananda.

Mr. C. Subramuniam

Toward the end of the summer, on August 29, we were honored by another visitor from India. It was Mr. C. Subramuniam, the Finance Minister of India. He was on his way to Washington D.C., for a meeting of all the world's finance ministers with the World Bank. But because he had heard so much about the Ashram, he took time from his busy schedule to come and visit us.

Sri Swami Chidananda, Sri Muni Sushil Kumar, and General Singh

Also, near summer's end, we were honored by a visit by Gen. Singh on behalf of the World Fellowship of Religions - a group seeking unity among all religions. They were sponsoring a tour by Sri Swami Chidananda, who is President of the Divine Life Society, and Sri Muni Sushil Kumar, one of India's most renowned Jain monks.

Gen. Singh spoke to us on August 16, and then, at the end of the month, Swami Chidanandaji and Muni Sushil Kumar came. Kumarji wears a mask to avoid harming even the smallest life, in keeping with the 2500-year-old Jain tradition. In another way, however, he was making a courageous break with the orthodox Jain tradition even in coming to the West. But he felt the time had come to spread the universal message of the Jain faith and to help in the spiritual unification of man.

On the same program with Kumarji was Swami Chidananda, the revered head of the Divine Life Society, and senior disciple of Sri Swami Sivananda. He inspired us all. In hearing him, we felt we were hearing the voice of Sivananda himself.

We all felt that we and the Ashram had been blessed by his presence. He stayed overnight, and gave an informal satsang the next morning just before his departure. He said this was perhaps his last visit to the West, but we all hope that in the course of his dedicated service he will have the opportunity to visit us again.



Swami Chidanandaji, Sri Swamiji, Sri Muni Sushil Kumarji and Ashok Muni Kumarji

continued from p. 2

Dear Swami Satchidananda,

Many, many thanks for your letter; it was so kind and reassuring. I followed your advice in doing alternate nostril breathing and meditating with Om Shanthi as a mantram and it certainly helped me. In addition, the retreat at Annhurst was very refreshing and inspiring and helped me to feel very peaceful within. I feel that I have a better perspective on the problems of my life and they don't seem to be so threatening any longer. I have faith that with prayer and meditation I will be able to overcome any disturbances that may threaten me.

I want to express my heartfelt thanks to you for your prayers and also for the very inspiring retreat. Also, I want to tell you how much I admire the beautiful young people who worked on the staff of the retreat - it was a joy to see how well they worked together and how efficiently and well organized all the manifold details were taken care of by them.

Again my deepest thanks to you!

Ruth L.
West Hartford, Ct.

Dear Retreat Staff,

The Divine tapestry of love and selflessness which you have woven within and without on this Annhurst campus during this retreat shall ever be imprinted on my heart and soul.

On the day of your total surrender (*referring to the Sannyas initiation; see pp. 16-17*), I shall be united with you in spirit and prayer from across the ocean in France.

Sr. E. Alexandrinha
Daughter of the Holy Spirit
S. Woodstock, Ct.

Dear Satchidananda Family,

I wish to thank you for your extension of service, by allowing me to work with you after the retreat. A great deal of centering and inner contact has been brought to me through the 10-day retreat and my 4 days at the Ashram.

Everyone was very helpful in giving me guidance and insight into a yogic way of life. My expectations of Ashram life were very unclear and it was important for me to get a more clear understanding. It is now clear that living in a spiritual environment provides an opportunity for good satsang and a schedule for sadhana. My return to Seattle has brought me to getting my house in order and creating a similar schedule. God bless you for allowing me the opportunity to experience this.

Now I am gathering and confirming contacts with people who are following the teachings of Swamiji, and my desire is to eventually live in an Ashram, perhaps one in Seattle.

Thank you,
Jan S.
Seattle, Wash.

The following letter is from a couple who stayed at the Ashram in the early summer. Later, one of them returned for the teachers training program which we held during the month of August, and they are now good friends of ours.

Dear Friends,

Tim and I are back home where a bright sun is shining on the ocean. And because of the peaceful weekend at the Ashram, we find our heads and hearts very clear and receptive to all.

We wish that our departure was not as rushed, because we wanted to let you know how much we enjoyed our stay. All of the brothers and sisters were so friendly and helpful, and just plain cool people to be with. And I think because of this atmosphere, the guests found it easy to open up to one another. So that by the last day addresses were being exchanged between each other and heartfelt goodbyes were said. It is what comes about when a group of people share something beautiful with each other.

Thank you. You must know that we will be at the Ashram again.

Love,
J. & T. Quinn
Winthrop, Ma.

Swamiji receives many letters from overseas, in response to his work around the world. The following is an extract from a letter following his recent European visit.

My Most Beloved Swamiji,

Hari Om. Loving salutations and prostrations. Hope you arrived safe and sound and not too tired. Here all is fine. Reactions about your visit were all very positive and enthusiastic. From Holland also I got an enthusiastic letter, from Tullia. Many people subscribed to her Yoga classes. That man (the one with the handicap) that you met in Tullia's place could not work for two days. What you told him caused a revolution in his mind. He feels he has to change everything inside....

Narayan Kiekens
Aalst, Belgium

Swamiji also receives many letters from disciples, and we would like to share some of these with you.

Dear Swamiji,

Thank you again and again and again for your limitless Grace. I am most grateful for your gift of the personal Mantram. I have found that every time I sit and repeat the Mantram, without fail, all the dogs stop barking, children stop crying, and all fighting ceases. Peace prevails as far as I can hear. It is as if You yourself had come into the neighborhood. This is not due to anything I have done, but all due to your Grace. If a man has been given a treasure, and others happen to benefit by it, should he not thank and praise his Benefactor and always remember Him?

Your servant,
B.C.

The following is from someone who had taken the pre-Sannyas initiation but later left the Institute.

Dear Swamiji,

I am writing just a few minutes prior to rededicating myself to your service.

You said when we talked before I left the Institute that I couldn't just "throw you out," and You were right. Thank You for giving me the freedom to know and experience for myself that my heart belongs only to You. It is that very freedom which binds us to You.

Your teachings are sublime in their perfection, and I can appreciate them even more from not having had their benefits these last three months. No worldly father could care for his children as You care for us. You give us everything, so that we might truly have everything, and I've never experienced anywhere the love and joy that I've found in You.

These words aren't so much for You - I know You don't need them. But maybe others can learn from my experience.

I hereby rededicate myself to You and the teachings and will wear the orange scarf with pride. May we all become perfect examples of your teachings.

In Your Service,
D.C.

Beloved Master,

Hari Om. Salutations and prostrations unto Thee.

Once again I have been examining my life. When I came to the Institute some time ago, I knew within the first few days that You and this totally dedicated life were the right places for me. Since then, the Lord has tested me many times - pretty girls, desire to travel, even doubts about You. All have touched me but none have come close to breaking my vows.

I have no real treasure in this life aside from this faith. It is the essence of my sadhana.

Also, over the years I have really felt the growth in my own peace. I have no doubt that this is due to You and Yoga. And finally, thank You for the opportunity to serve. So many people appreciate the teachings that to be a small part of this is really a blessing.

Your son in Yoga,
N.C.

Integral Yoga Publications

<i>Title</i>	<i>Description</i>	<i>Cost</i>	<i>Abbrev</i>
MAGAZINES			
<u>Integral Yoga</u> magazine.....	Informative articles and news of Sri Swamiji.	\$5/year (IYM) \$6 foreign	
BOOKS			
<u>Integral Yoga Hatha</u>	Thorough text on Hatha Yoga; beautiful photos.	\$6.25	(IYH)
Swami Satchidananda			
<u>Swami Satchidananda: A Biography</u>	Enlightening account of Sri Swamiji's life.	\$8.25	(Bio)
Sita Wiener			
BOOKLETS			
<u>Introduction to Integral Yoga</u>	Comprehensive introduction to all aspects of Yoga.	\$1.00	(Int)
Swami Satchidananda			
<u>Meditation</u>	Practical guide to meditation.	\$1.00	(Med)
Swami Satchidananda			
<u>An Evening with Swami Satchidananda</u>	Lecture on Integral Yoga.	\$1.00	(Eve)
<u>Satsang on the Beatitudes</u>	Yogic understanding of Christ's teachings.	\$1.00	(Sat)
Swami Satchidananda			
<u>Glory of Sannyasa</u>	Excerpts on renunciation from Swamiji's talks.	\$1.00	(San)
Swami Satchidananda			
<u>Vegetarian Cookery for Everyone</u>	Delicious, nutritious recipes.	\$1.00	(Veg)
Integral Yoga Institutes			
RECORDS			
<u>Swami Satchidananda</u>	Double LP - discourses on Yoga, truth, love, peace, etc., plus chanting.	\$5.25	(A1b)
TAPE CASSETTES			
<u>Swami Satchidananda</u>	Two 60-minute cassettes of above record album.	\$4.75	(SSC)
<u>Integral Yoga Hatha</u>	Full class instruction for home use. Also, diagram.	\$4.75	(HC-1)
Beginners I Class			
<u>Integral Yoga Hatha</u>	Complete class for students who know the basics.	\$4.75	(HC-2)
Beginners II Class			
<u>Swami Satchidananda at St. John</u>	A talk on Yoga and meditation. Two 60-minute cassettes.	\$6.25	(SJC)
the Divine Church			
<u>Singing His Song Through Your Heart</u>	Spiritual songs by two disciples of Swamiji.	\$4.75	(SSH)
Maji and Vishnu			

ORDER FORM

All checks are payable to Integral Yoga Publications. Please mail to Integral Yoga Publications, Box 108, Pomfret Center, Ct. 06259. Wholesale orders, same address.

Name _____ Address _____

City _____ State _____ Zip _____

Please send me (please use abbreviation) _____

Enclosed is _____ to cover cost. Please write separate check for magazine.

Swamiji in the News

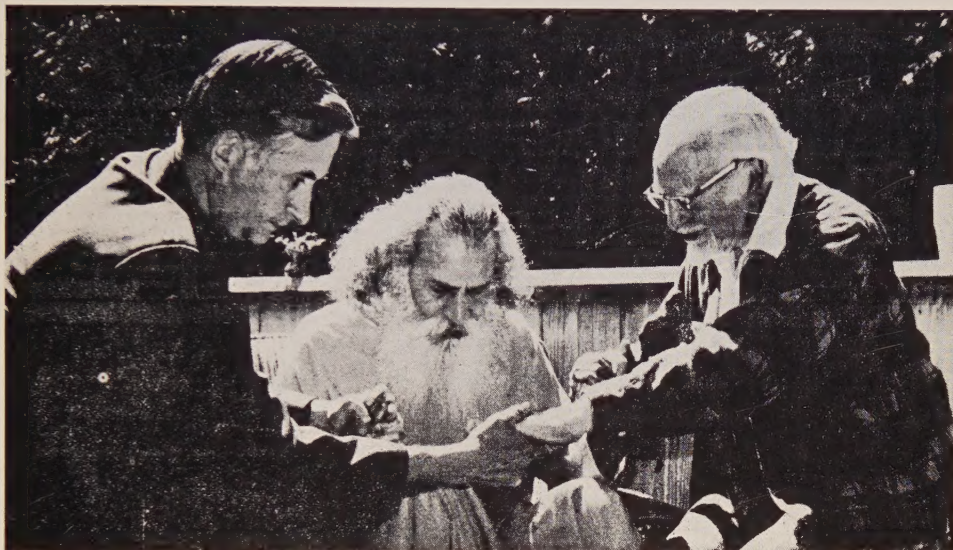
The Seattle Times

Largest Daily and Sunday circulation in Washington

C

SUNDAY, JUNE 1, 1975

198 PAGES IN 13 SECTIONS



From left, The Rev. Edmund G. Ryan, Sri Swami Satchidananda, and Rabbi Raphael Levine prayed for understanding among religions.

—Staff photo by Ron DeRosa

Religious spirit sweeps unity symposium

By DEBBY LOWMAN

Sri Swami Satchidananda sat in a green easy chair on the porch at Camp Brotherhood yesterday. His gray hair touched his shoulders and his white beard flowed over his long, orange robe.

Beside the Swami sat Father Edmund G. Ryan, president of Seattle University, in black suit and clerical collar.

At the nearby podium, Rabbi Raphael Levine outlined some beliefs of the Jewish faith.

And facing the three men, about 50 people sat cross-legged on pillows. Behind them, rows of people sat in folding chairs.

They had come to hear the rabbi, the father and the swami talk about religious brotherhood.

Later that day they were to hear from a Buddhist minister, a student of Chinese philosophy and Islamic believers.

Today there will be sessions on American Indian religion and several Christian denominations.

About 110 people are registered, some for only one

day of the three-day symposium on Unity in Diversity, sponsored by the State of Brotherhood.

A few said they were a little disappointed that everybody in the audience was so sympathetic to the idea of unity. What is really needed, they say, is to bring into the gathering a few churches which have resisted cooperation.

But, said Rabbi Levine, the fundamental Christians have not been interested in unity with other faiths.

The people who were there learned Hebrew songs and yoga breathing exercises. They heard Catholic prayers and watched films. "I'm so high, I feel like I'm sailing," said Kathleen Rezvani, a member of the B'hai faith from Anacortes.

"It's a high from a spiritual experience," said Jerene Kerkvliet. "Like getting a good hit."

"The work for understanding and brotherhood is one of the most important works in the world today," Father Ryan said.

"It's the greatest breakthrough ever happening in religion," said Rabbi Levine.

And the Swami flew in from Connecticut because he thinks it is his "duty to go and help" whenever he hears of attempts to bring religions together.

"We are not giving up anything of our own reli-

gious traditions," the Rabbi emphasized. "We are not trying to homogenize religion." Tolerance and understanding are being stressed, he said.

After all, the Swami said, we are "all one in spirit."

"In coming together we live," he said. "In falling apart we die. It is high time

for us to speed this unity, because we are dying with our diversities."

The State of Brotherhood is an organization formed largely through the efforts of Rachel Smith, a Kirkland woman. Its goal is to establish a national, multi-religious shrine on a mountain-top in Colorado.

Integral Yoga

Integral Yoga is a synthesis of the various branches of Yoga. It is a scientific system for the harmonious development of every aspect of the individual. The following are some of its different branches.



**Raja
Yoga**

The path of concentration and meditation. Based on ethical perfection and control of the mind, it leads ultimately to the state of *Samadhi* or Super-consciousness.



**Karma
Yoga**

The path of selfless service. By performing duties without attachment to the fruits of the action, the Karma Yogi becomes a conscious instrument of the Divine Will.



**Japa
Yoga**

The concentrated repetition of a *mantram* (a sound vibration representing an aspect of the Divine), leading to awareness of this vibration and attunement to IT.



**Bhakti
Yoga**

The path of love and devotion to God, to an incarnation of the Divine or to a spiritual teacher. By transcending the limited personality, one attains union with the Divine.



**Hatha
Yoga**

Postures (*asanas*), breath control (*pranayama*), relaxation, and cleansing practices (*kriyas*) to purify and strengthen the body and mind.



**Jnana
Yoga**

The path of wisdom. By study, self-analysis and awareness, the Jnani Yogi ceases to identify with the body and mind, and realizes the Oneness.

The goal of Integral Yoga is: "Body of perfect health and strength, mind with all clarity and control, intellect as sharp as a razor, will of steel, heart full of love and mercy, a life dedicated to the common welfare, and realization of the true Self."

- Swami Satchidananda